

Aotearoa Youth Network



February 1995 Number 21

WHAT IS AOTEAROA YOUTH NETWORK?

The Aotearoa Youth Network is an organisation dedicated to building links between youth who are active in "progressive" politics. It is open to all and seeks to provide a place for discussion, learning and action across organisations, individuals and causes.

AYN was established at the 1993 Peace, Power and Politics Conference, where over 600 people (including over 150 young people) gathered. The main activity of AYN so far has been the production of a monthly newsletter, which presently goes to over 200 people, and reaches a far wider audience. AYN has established a positive presence in the progressive peoples' movement, and hopes to go beyond "networking" to assist in the formation of new organisations and groups.

We want to put anything in this magazine that you can write - news, articles, poetry, letters, anything. The more you write in, the more this magazine acts as a networking tool. We attempt to print anything you send without cutting but please note:

- We will not print anything that is overtly racist, sexist, homophobic or offensive to any marginalised group. If you want to debate issues that may offend people, try and be very clear about what you are trying to do, and why.

Deadline: 20th February.

Write to AYN at:
c/- The Web Resource Centre
111 Moray Place
Dunedin.

Social Development Conference and Youth

This is an appeal from the United Nations to youth worldwide to participate in a unique on line event via the Internet. Youth are invited to send their ideas to the world leaders who will be attending the World Summit for Social Development in Copenhagen, 6 - 12 March 1995.

More than 90 world leaders will gather in Denmark for the World Summit for Social Development. The UN has designed an exhibition where presidents, prime ministers, kings and queens can read and respond to the voices of young people around the world.

At the Summit, leaders will sign an action agreement on three very important issues.

1. Poverty.
2. Unemployment.
3. Social Conflict.

The Voices of Youth Project will be viewed by thousands of participants and, potentially, by millions of others on line over the coming months.

By sending an e-mail message, you can contribute your ideas to the Summit. Think about some of the questions below and the three issues of the Social Summit. E mail your ideas to unicefwssd@igc.apc.org and your message will be included on a World Wide Web (WWW) site on the Internet and in the UN exhibit in Copenhagen.

If you have access to the WWW you can visit a multimedia interaction environment established by the UN at <http://www.iisd.cd/linkages/un/youth.html>

The WWW is a project that many people around the world are using to exchange information in new and exciting ways over the Internet. To visit the site you should have a connection to the Internet and

WWW browser software. Through the WWW site, you can send your comments to world leaders and also read what other young people are saying, as well as obtain more in depth material on the Summit.

Be creative and speak from the heart. What kind of solutions to the above mentioned social problems do you propose? Here are some questions that you might consider responding to:

- Why are there more poor people than ever before when for the first time in history everyone's basic needs could be met?
- Do you know what it is like to grow up homeless or without access to schooling, health care or safe drinking water?
- What happens if you have to drop out of school to help support our family?
- Why do differences in skin colour, language, religion or gender often lead people to mistreat each other?
- How can we better take care of the environment?
- How would you deal with all of these problems?

Youth are welcome to send in their views, but messages can also be sent from classes, or youth groups as a whole. Please keep your messages to about 20 words, plus the following information:

Your name, age (under 25 please), school, e-mail address, gender, country.

Messages can be sent until 12 March 1995.

A SPECIAL THANKS FROM THE UN.

WHY SPY WAIHOPAI?

A personal recollection of this year's January demonstration.

Between 20 and 25 people gathered under the misshapen marquee for the first of the endless meetings that generally accompany Waihopai protests. They had come from as far and wide as Dunedin and Palmerston North to protest about the presence and functions of the satellite spy base in the Waihopai Valley, near Blenheim. The Wellington people dribbled in from the ferry and introductions were made over Don Murray's delicious soup. The rain poured down, and rough estimations were made over the height of the river as compared to our campsite. Everybody was introduced, police liaison people were appointed, and a unanimous decision was made to reconvene in the morning.

After the traditional porridge for breakfast, it was time to get down to some serious planning for the weekend. More people had arrived overnight, and were introduced to the group. For the first time in a long history of protests at the base, there were only 2 or 3 people who had never seen or been to Waihopai. This made it a lot easier for planning actions. The police had already been out to the camp to say hello (yeah, right!) and to state that they would not arrest anyone who stayed behind the perimeter fence. For those who have never been to the spy base, this meant that we could go on to the 'government' farmland property, but would instantly be arrested if we breached the inner fence - 12 foot high, insulated, topped with barbed wire strands, and 15 strands of high tensile electric fencing.

At the meeting it was decided that

everyone would go out to the base before lunch to have a look around, and to do some measuring of various aspects of the base. The police liaison people who had been appointed the night before, Sarah Murray and Richard Frizell, were reaffirmed. People crowded into cars and set off, while the few who stayed behind made lunch.

The group came back for lunch and another meeting, and reported that nothing eventful had happened. Then the serious planning meeting started. We had decided quite early on to do a blockade while the staff GCSB shift was changing (GCSB is Government Communications Security Bureau - NZ's 'little brother' spy agency). We asked what peoples' level of commitment to the action was, and planned accordingly. In the end it was decided that the group would make a commitment not to get arrested, unless and individual found that at some stage circumstances had arisen so that their consciences couldn't see any other way around the matter - something that caused a few problems at subsequent meetings. We had a fairly hasty role play, and then prepared to depart.

Everyone set off at around 3.20 pm for the base, arrived there,

and walked up the drive. Once there, the police liaison people greeted the police, and the rest of us played hacky. Then the van arrived and, pre-programmed, we all sat down in front of the gate. The lock on the front farm gate had mysteriously been jammed, so the GCSB van had to enter by the next door farmer's driveway. Two bicycle D-locks magicked themselves onto the main gate which we were blockading. It was at this stage that Mr. Nice-guy Cop (Snr. Sgt. Alan Hogg) turned Mr. Paranoid-O-shit-what-do-I-do-now?-Cop. He threatened, blustered, and tried to bargain us into the opening of the D-locks so that he could come out and arrest us (does he think we're stupid or something?), but we just sat there singing. Every time we sang 'Big brother is Watching You' and came to the part where we tell the "GCSB to F*U*C*K OFF" the police paddy wagon would sound its horn!

When it came to the point when the GCSB Security Guard brought out the huge bolt cutters and the police opened the gates, ready to start arresting people, we all stood up and started to move off down the drive. However, the police hadn't chosen to 'secure' the gate particularly well, and seasoned Waihopai protester Warren Thomson saw the gap, his conscience was moved, and he sprinted through the opening and



ANIMAL INFO

Newsletter for animal liberation activists

NEWS, COMING EVENTS, ALF PRISONER NEWS

\$1 by mail from PO Box 22459,
Christchurch, New Zealand

was promptly arrested, leapt on by three enthusiastic but brutal Blenheim policemen. The rest of us kept moving, but the police weren't satisfied. They then grabbed our Police Liaison person, Richard Frizell, from the back of the moving group and put him in the back of the van too.

Everyone else moved back along the drive at a determinedly slow walk. When we arrived at the gate, two of us jumped into a van to follow them to the police station. Seeing this, the rest were warned by the police that if more than 3 people turned up at the Police Station, then all would be arrested! After a brief appearance at the Police Station by 3 of us it was decided that we should all return to the camp for a debriefing. What followed was a distinct shock and anger that the police had arrested our Police Liaison person. This was something that had never happened in the past, and wasn't a standard part of Police procedure. It was then decided that a group of 3 or 4 of us would return to the base, not with the intention of protest, but with the intention of talking to Snr. Sgt. Hogg, the man in charge of the police operations. One person suggested that somebody goes with the group as a driver, just in case anything happened. The police liaison delegates were then decided on, and off we went to the base.

The group consisted of Kate



McPherson, another ABC father and daughter combination - Don and Sarah Murray (Don went because he was relatively neutral, not having been there in the afternoon, and Sarah because she was our other liaison person) and myself. We discussed on the way how we were going to approach the negotiations, and decided to leave much of the talking to Don, the experienced one. The VW Beetle pulled to a halt outside the farm fence, and Don, Sarah and I walked down the drive. As we got to the perimeter fence, a trail of 6 or 7 cops filed out of the building, a couple backed the paddy wagon up to the fence, and as we stood there we heard the rest of them talking about which of us had been there that afternoon. Snr. Sgt. Hogg strode up to the fence and tired to tell Sarah and I that we were under arrest. We, in turn, tried to tell him why we were there. He refused to listen, and Don tried to take him to one side to tell him what we wanted. Eventually he relented, and his talk with don mainly consisted of him telling Don that he was going to arrest us. He came to position of trying to make a deal with Don - "If you can give me your word of honour as a gentlemen, that the protest will finish right here and now, and you'll all pack up and bugger off home, then I'll let these two GIRLS (!) go". Naturally, after some more negotiation, the two of us went through the gate and into the back of the paddy wagon. We were bailed later that night (after giving the Senior Constable lessons in how to use the camera), because they wanted to get us 'girls' out before the Saturday night rush. After taking messages from Richard and Warren (Warren was most surprised to see me in there - he thought his daughter had just come to visit him!) we were picked up and returned to camp.

Back at camp, people were in shock. Nobody had expected any arrests at all, let alone four,

three of whom were supposed to be liaising with the police. There was very much a feeling that the police had gone over the top. As well as this, they were threatening not to release Warren and Richard until their court appearance on Monday! (something virtually unheard of for a trespass charge!). It was getting very late and people decided to sleep on it for the night.

Come Sunday morning, Allan Cumming from Dunedin decided that he was not prepared to put up with he police violating procedure, and that he wanted to walk up the drive whether or not he was arrested. We then heard that Warren and Richard were being released at mid-day (due to a strategic phone call from MP John Blincoe's lawyer to the Blenheim Police) and that we would attempt to pick them up, and then go out to the base en-masse to support Allan's action. This we did, and after informing the police of what was happening, Allan, escorted by a member of the constabulary, and Don Murray with a video camera, walked up to the perimeter fence of the base and left a letter at the gate, outlining our problems with the base, and the way with which the police had handled the protest during the weekend. We left the spy base and the protest weekend heartened by the actions of Allan, and the prospect of awareness raising actions based around our court appearances. A vigil was held on the Monday of our first court appearance, along with street theatre in the centre of Blenheim. Hopefully more locally based protests will happening the area as the various trials occur.

If anybody is interested in finding out more about Waihopai (this is a personal account of an action, not a detailed description of the base and its functions), the Anti-Bases Campaign, the possibility of future actions or to make a donation to legal fees, please write to:

Anti Bases Campaign (Christchurch)
PO Box 2258
Christchurch

• **Melanie Thomson**

Timor - more on the reign of terror.

(This article was sent to AYN by e-mail from the US. It was received by the US group on the 16th of February).

The following report reached us from Jakarta today, relayed from inside East Timor. It refers in greater detail to some of the incidents that have been reported in wire service reports filed from agencies in Jakarta. The identity of the source has not been divulged.

It would be interesting to know whether the army vehicles referred to in the report are Land Rovers supplied by Britain which are indeed used to transport troops to all parts of East Timor.

The people here are in constant

danger. Indonesian troops with the help of local sympathisers attacked the home of Gilman Gusmao in Taibessi early yesterday morning. Six young men with small businesses who have been trying to make a living in the area were captured. There was much blood in the street where this criminal action took place. The military turned up in three vehicles, the type that are usually used to transport troops to the mountains and attack people in the city.

Gilman Gusmao, the brother in law of Xanana Gusmao, was unable to do anything. His house and those of his neighbours were all destroyed by these satanic troops. He tried to alert the security forces and the police to come and help end the violence but these people, far from helping, shouted "serbu", which means "go on the attack". The result was that many houses were totally destroyed and peoples' belongings like television sets, radios, cupboards and so on, were seized.

Indonesian troops are playing a major role in all this. They have promised money to certain East Timorese to attack and kill others in the night. The strategy of these Ninjas is something new and includes capturing people at night and carrying out nocturnal massacres. Many young East Timorese have left their homes to seek refuge with other families or have moved out of the city for their own survival, hoping to encourage others to keep up the struggle for liberation.

These gangs plan to attack the Catholic Church and eliminate some missionaries, using guns recently brought in from Jakarta. There is an air of fatalism for all of us in the coming days. This is what they call freedom for the people and the will of our people to be integrated into Indonesia. Such statements make no sense at all.

One group is called "Gerakan Elang", or Eagle's Movement. They call themselves eagles because their plan is to capture and kill anyone they like.

No one feels safe. We live constantly in fear of death threats. The areas worst affected area Akadiruhun, Taibessi, Hudilaran and Vilaverde.

These gangs are under the command of Labut Belo, the worst betrayer of all among the East Timorese. Their strategy is divide and rule, hoping to rule over us as our oppressors were able to do for centuries.



The Activism in Aotearoa Workshops

On Wellington's Anniversary weekend in January, over one hundred activists from around the country gathered for the "Activism in Aotearoa Workshops". Organised by a group of Wellington people, the skills based workshops were held at Brookfields Camp in a quiet valley near Wainuiomata, Wellington.

Workshops were held on Campaigning, Dealing with the Law, Conflict Resolution, Legal Structures, Banner making, Lobbying, Research, Reaching out to Youth - Educating for Change, Networking, Cartooning, Street Theatre, Collective Song Writing, Maximising the Impact of Your Action - Using Props and Activities to Get Involvement, Avoiding Burnout, Publicity, Electronic Networking and PlanNet,

Incorporating the Treaty in our work, Using the media, Lobbying the Commercial World, Non Violent Action, Direct Action, Women Only Activism, and Group Process.

Panel discussions were held on "What is Activism?", "What makes an effective group?", and an evening discussion continued from the workshop held on Treaty Issues, coordinated by the Mana Tangata unit of Greenpeace.

To keep the energy levels going there were plenty of songs, and opportunities for swimming, playing soccer or hockey, and enjoying the peaceful surroundings of the camp. One of the highlights of the weekend was the concert held on the final night when people's enthusiasm for

singing, theatre, and games created a wonderful feeling of solidarity and hope.

The workshops were an overwhelming success, with people from a wide range of interests having the opportunity to meet each other and learn new skills. This type of training is a great way to strengthen and build our movements, and it is hoped that similar events will be organised regionally, and at a national level again next year. A publication has been produced about the weekend, and a report on the organisation of the workshops is also available. Write to PO Box 11 578, Wellington.

• Kate McPherson,
Wellington.

Not In Our Name!

A dynamic meeting was held in Wellington on Thursday 23rd with 30 Tauhiwi (non-Maori). We are individuals and representatives of organisations all concerned about

the government's proposed fiscal envelope and wanting to express our anger with some direct action NOW.

The name for the group is NION (not in our name) - a coalition of Tauhiwi campaigning against the fiscal envelope and for an honourable treaty settlement.

Below are some resources available from anyone interested in doing actions in their area:

Posters, available from the New Zealand University Students Association, PO Box 10 191, The Terrace, Wellington. These read "1 Billion Dollars is less than 2/3rds of one year's defence spending" and "1 Billion dollar fiscal

envelope proposal represents \$1.60 for each person who is Maori for each of the 155 years of colonisation".

The Postcards opposing the fiscal envelope settlement to send to parliament enclosed in AYN last month.

A leaflet from CORSO, PO Box 1905 Christchurch, which will be available soon.

Some people will be setting up forums within their own groups to discuss the envelope proposal and get submissions written.

For those in Wellington who missed the first meeting, another will be held in the Peoples Resource Centre next Thursday 30th at 5pm to plan actions during March. All are welcome.

• Melanie Hutton.



Fees, Lockwood's Office and Communist China.

Auckland students finally managed to arrange a meeting with Lockwood Smith - by storming his office. Not that Smith, who hasn't publicly appeared on a campus in his nearly five years as Minister, was pleased to see us.

This was the latest in a series of protests by university, polytech and school students targeting the acceptance of the Todd Report.

In 1994 record numbers around the country marched against the report, turning National's 'consultation' into a public relations disaster. The Minister repeatedly delayed his response until both educational institutions and parliament were closed. However, to quote TV3, "Student reaction was swift and angry".

On 10 January he announced he has accepted the report's "A" recommendations. These would see fees rise to around \$3,000 per year (on average), further target allowances so that only the poorest students would receive any income support, and clear the way for universities and techs to be corporatized.

Within hours over 30 students invaded and occupied the ministry of Education building. Smith was faxed a 60 page petition, and a large banner was hung from the building. ("*Flush Todd not Us; Education going down the toilet. Defend NZ's Future.*") The ministry has since installed an elaborate and expensive security system.

Two days later a similar number staged a protest on the roof of the National Party headquarters on Vincent Street, again hanging banners. As with the earlier

occupation, the protesters left voluntarily when outnumbered by police.

Both actions received high profile news coverage on TV and radio, and in the papers, refuting Smith's claim that education is now "a dead issue". A graffiti run spread the message in a more permanent way, and led to the only arrest.

Protest organisers were pleased to be able to mobilise a same day call out during the same day call out during the holidays, and to be able to gather people again shortly afterwards. Both occupations were led by the university and tech student presidents. Otago students from the AYN, (spending the summer in Auckland) were prominent.

3,000 pamphlets outlining proposed changes were distributed at the Big Day Out concert, bringing the campaign to a broad range of mostly young people.

The protesting continued, with around 20 people picketing the office of Jeff Todd, taking the report 'home'. The picket then moved in to the Canadian consulate, as Canada is considering New Zealand style fee hikes and allowance cuts. Recently over 60,000 students marched in response to these proposals.

New Zealand education fees are already the second highest in the OECD, behind only Japan.

Proposed changes would see us become the most expensive, and a model for the new right overseas.

On 17 February, school and university students occupied Lockwood Smith's electoral office in Wellsford (80 km north of Auckland). Seventh former Sarah Lee presented a petition of 2,000 school students. She said many at school would not be able to afford to go on to further education.

Lockwood Smith excluded the media from his office, and attempted to intimidate protesters, calling them truants, and telling his secretary to ring their principals, as well as the police. He argued that education is not expensive as "fees are higher in Communist China", and that student loans (expected to soon average over \$10,000), are not really debts, as you only have to pay them back if you every get a job.

Smith later contacted the Ministry of Education, laying complains against the individual school



students. The Ministry went to their principals, who hauled them up for interviews. It is important that we publicly condemn this sort of harassment.

All the actions ended peacefully, with promises to return in greater numbers once university has

started. Having shown the ability to strike quickly and unexpectedly, students plan further occupations, along with larger marches.

Leaders believed this was the first time such a campaign had been carried on through the summer. They were pleased with

organisation among schools and the traditionally quiet polytechs, and hope to take the initiative in the education debate, with protest complementing the more 'respectable' Next Step movement.

• David Fleming, Auckland.

BERNADETTE MCALISKEY ON PEACE

Last year, before the IRA cease fire announcement, Bernadette McAliskey spoke to a Northern Ireland Women's Forum about the "peace strategy" of Gerry Adams and John Hume, and about the London / Dublin "Downing Street Declaration" which declared Britain had no political or strategic interest in Ireland.

"I really don't know where to start. First of all, I find myself as a minority of the minority of the minority *ad infinitum*. The peace process is now a very popular and responsible one and I have been working and struggling for 25 years in broad based, democratic, open and non violent movements. I haven't been getting very far in many ways, but that's where I've been working, against, like everybody else who's been working in it, almost impossible odds. I have soldiered on like everybody else, in small halls, in empty halls, in big halls when there were lots of people and the streets were full, and when there were no people and the streets were empty. Suddenly, because I put my hand up and said 'I think we're going the wrong way', I am a person who is opposed

to the peace. I have been chasing this peace for 25 years but, suddenly, my opinions on how we get there are of no value.

They are put down to my being rural female, republican, too old, lost too much, too bitter, too narrow. Suddenly, I am on the outside and all the people I have been trying to persuade to take another way are all on the inside. I am kind of confused about that. I really am, really confused as to how I got out here, when I didn't actually move. I'm in the same place I was last year. I'm in the same place I was in 20 years ago, and, suddenly, it's the wrong place. Now, I'm a very peculiar

being - if I'm in the wrong place today, I was in the wrong place yesterday. That makes sense to me - if I am in the wrong place now, I was in the wrong place ten years ago. I am also stubborn and I don't believe I'm in the wrong place. I do not.

Now I am confronted after 25 years of struggle with an idea that peace is just around the corner and I say: How? Where is the mechanism, where is the process, where are the structures of this peace? And I am told: number one, they are up Gerry Adams' sleeve; number two, they are in John Hume's back pocket; number three, they are on several bits of paper somewhere in the Department of Foreign Affairs in the Irish Republic and tangibly, they are in the Downing Street Declaration. Now, I can read it, and I look at it, and I don't see it.

Now, people can say to me that I do not have the intellectual ability to read the Downing Street Declaration. I have more brains in my wee toe than John Major has in his entire body - and he wrote it.

I will not be told that I do not have the political sophistication to read it. Why





not? Is that because I was born in Tyrone? Is there something about the brown water and the moss, and the lack of exposure to the grime of the city, which makes me too unsophisticated to understand the Downing Street Declaration. And then the final one is, the one that really gets me, is that I am too narrow - I'm too narrow in my thinking to appreciate the Downing Street Declaration. I refuse to read the spaces between the words. That's my problem. I refuse to open my mind to the 47 varieties of meaning that might be taken out of it. If I had wanted to do the puzzles, I would sit doing past eleven plus papers, which are about as relevant to my life as determining the motivation and interpretations open to the Downing Street Declaration.

And I get angry. I did not struggle, and I'm only talking about me because I have to start with me, I did not struggle for 25 years to be told to sit back and watch other people play high-class, intellectual,

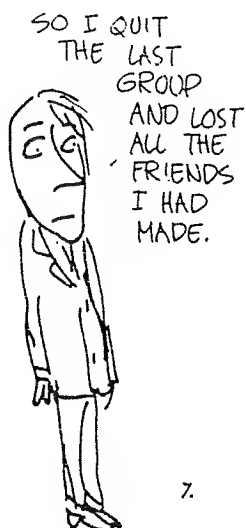
political poker with my past, present and future - I did not. Whether they are good poker players or bad poker players, I don't care. I did not devote the entirety of my adult life to see it reduced to a game of dice by half a dozen men. I did not and I will not, and so I ask them again: 'Where is the process? Where is the mechanism for peace? And, what is the peace that you are talking about?'

I have very little life experience of peace. When I talk about peace, it is a very personal thing to me. Peace to me, because the only peace I know, is very much inside me. Peace to me

involves things that have nothing to do with the structures of this society because, like everybody else in the past 25 years, I have had to make my personal peace wherever I could find it in a country that was at war. So we're not talking about that kind of peace, and we're not talking about an end to conflict, because the conflict is part of life.

Now the war exist for me. I am not a soldier in this war and never have been. People may not like the war, they may not agree with the war, but the war exists. It has been a reality for me and my community. It has filled graveyards. It has filled prisons. It has created orphans. It has left women particularly, and I am not simply saying within my community, but it has left women particularly carrying a workload which odes not simply entail community organising and debate. Within the only lives that we have got, a very complex, dynamic existence of caring, welfare, holding each other's head above water, interchanging positions - when I am the comforter, you are the bereaved, or I am the bereaved and you are the comforter - of taking on collectively and in a very unstructured war, taking on collectively the caring for each





other's children, the caring for each other's families.

The negotiations for peace in this community are being conducted solely by Sinn Fein, the Social democrats, the two unionist parties and the two governments. They are been negotiated solely through the existing electoral mechanism of this state. Therefore, before we even start to deal with what the peace is or the peace is not, we deal with the position that while we have struggled for democracy we have signally failed at this point. We have signally failed to impress upon our own people that, within the limitations imposed upon us by the structures in which we live we have got to practise the principles which we demand. How can we ever demand democracy on a national level when we do not practise at the most rudimentary level democracy within the struggle? And we seen that it doesn't exist.

I fundamentally object to the process by which we arrived at this point. Within the nationalist community, we have the most vibrant, most diversely organised cross section of groupings working in almost every aspect of life. I object to the fact that while we were doing that those for whom we voted in elections were off to negotiate with the British and the

Social Democrats without our knowledge, consent or discussion. Then they came back to tell is they had it done, and in the wider political interests it was better we didn't know that they had done until they had finished doing whatever it was. Now I don't care if what they were doing was turning water into wine. I don't actually care if what they were doing was resolving all the financial problems of every women in this state. I don't care. The fundamental of democracy is, this is my body, this is my life and if you wish to do something for it, about it, or with it, you had better ask me first. But we are where we are. We are stuck in the middle of a process and I still can't see it.

Now, violence is a big word. When the government says they are talking about guaranteeing an end to violence, they are talking about the IRA handing over their weapons. They are not talking about an end to the Prevention of Terrorism Act. They are not talking about an end to the Payment of Debt Act. They are not talking about making it a criminal offence for a man to beat his wife or any other woman for whom he owns a valid licence, a piece of paper that says he owns a property and, therefore, as long as he doesn't beat her on a public street it is nobody else's business. They are not talking about ending the violence of sexist or sexual abuse of women who are owned by men. We are not talking about the violence of people who think they own their children and, therefore,

in their own interests ought to beat them into submissions.

So we are not talking about ending violence. We are talking in a very limited way of reducing this whole struggle to manageable proportions. We're talking about nothing. We don't even have a process for it but we already half way down the road to accepting the limitations of what's going on here and I don't accept them.

We have a right to set our agenda and we have a right to set it without precondition. It's a feminism that has a procedure, a mechanism, an ideology and an integrity, and it we are at the point of settlement it is time we were setting it out there, and it starts with women's rights, the community's rights, and a whole way of thinking. It's not just demands - it's a whole way of working, it's a whole way of thinking. It is fundamentally democratic, it is fundamentally inclusive. It is fundamentally different for the path we are being drawn down and I'm just saying: Don't go down it!"

Source: Saoirse, Feabhra/Marta
1995.



Why doesn't this government and its bureaucrats care about ACC claimants?

History

- ACC was established about 20 years ago as a fair and equitable scheme on the basis of the Woodhouse Report principles. A unique scheme where the right to sue was traded off for a far universal compensation.
- In 1992 the Government passed a new ACC law which has made ACC no longer fair and equitable.

Business Round Table (BRT) Agenda

- The BRT commissioned a report on ACC (as they did on the Health Service). These reports (from a like minded American) have formed the basis for Government policy. This report saw the private insurance model as the way to go, and the 1992 law started to lay the foundation for this.

Now

- the Government is now in for round two and is looking to gut the scheme, with recent proposals floated by the Minister, Bruce Cliffe. The ACC Board and CEO Gavin Robins appear to be more willing to serve their political masters. Already the credibility of the ACC has all but disappeared in the eyes of the general public.
- The Coalition on ACC (COAC) has actively lobbied the ACC in a desperate attempt to alleviate the misery and suffering the law has inflicted on many New Zealanders. The Government has now turned

their back on the people in favour of the agenda of big business.

The Future

- The future will depend on how hard ordinary New Zealanders are prepared to fight for the return to a just scheme. COAC has prepared a Bill to present to Parliament. With widespread opposition parties support, individual Government MP's must decide, with MMP around the corner, whether they will sacrifice their political future supporting the wishes of big business against those of the public.

WHY?

Does ACC not pay the funeral costs of people killed in accidents?

Has compensation for pain and suffering and loss of enjoyment been abolished completely?

Has the government not scrapped the ACC social rehabilitation regulations which have caused distress and hardship for seriously injured people and their caregivers?

Does the ACC not pay the full cost of medical treatment of work injuries when the Government has acknowledged it is in breach of international law in not doing so?

Are people disabled by work accidents and disease required, in many instances, to pay their own travelling costs for treatment to meet their own costs of disability?

Do many injured workers either get no earnings related compensation at all, or have it calculated in a way which seriously under compensates them?

Has the Government reduced employers' levies and almost bankrupted the ACC employer account?

Is the ACC Board stacked with unsympathetic employers?

Is the ACC Board holding cocktail parties instead of consultation meetings with people and organisations who are concerned about the ongoing ACC crisis?

Because the Government doesn't care!

Unite and Fight to Support the COAC Bill!

- From a leaflet by the Coalition on Accident Compensation, PO Box 2332, Wellington.

AND NOW I SIT
HOME ALONE ALL
DAY AND
ALL I
DO IS
GROW.



8.

International News

24 Out, hundreds still in.

On January 3 1995, 59 political prisoners detained at the Maximum Security Compound of the National Penitentiary of the Philippines started their hunger strike. The action was aimed at highlighting the plight of political prisoners who have been languishing in jails due to trumped up criminal charges. The Task Force Detainees of the Philippines reports that under the Ramos government, from July 1992 to 15 November 1994 alone, there were 633 incidences of arrests, 1,892 arrested individuals, 19 disappearances, 116 salvaging (murders) and 43 cases of frustrated salvaging.

But according to the Ramos government, there are no more political prisoners in the Philippines. It boasts of having repealed Republic Act 1081 (Anti-Subversion Law) in mid 1992, the law under which political dissenters are normally charged. It has become a practice of the Ramos government to criminalise political acts. Instead of being charged with rebellion or inciting to sedition, activists and guerillas, and even ordinary farmers and workers are charged with robbery (for confiscating guns from government soldiers during armed encounters), murder (for shooting a soldier in armed conflict), frustrated murder (for wounding a soldier), etc. The existence of political detainees puts into serious question the sincerity of the Ramos government for genuine peace talks and political settlement.

As of January 13 1995, after 10 days of hunger strike and due mainly to pressure from human rights groups inside and support

action abroad, 24 political prisoners were released (14 from the National Penitentiary of the Philippines in Manila and 10 from Cebu). Still, hundreds more are languishing in jail for crimes they have not actually committed.

Peace in Sri Lanka

"One language two nations or two languages one national" Dr. K.R. deSilva (late 1940s) leading member of LSSP.

The statement above made by a prominent left politician in the heydays of independence from the



British colonisers, looms over the bloody history of ethnic conflict that has deeply scarred the island of Sri Lanka. In the last 24 years since arms were taken up by Tamil liberation groups, over 30,000 have died in this ethnic conflict, while countless others have been wounded or maimed.

It has seen the involvement of the Indian Peacekeeping Force (IPK) whose legacy of brutality and occupations resulted in further escalation of the conflict and IPK's eventual unceremonious

withdrawal. But the Indian government's influence should never be discounted, especially after the assassination of Rajiv Ghandi by Tamil militants in 1991 and the continuing influence of the Ghandi family in Indian federal politics.

In August 1994, the Peoples' Alliance, consisting of a coalition of social democrats and leftist parties swept into power on the mandate to solve the ethnic conflict through political means. A welcome change from the 17 years of the United National Party regime. The regime was known not only for the military campaign on the people of the north, but its effect on the people in the rural areas of the South suffering from impoverishment caused by a centralised government dedicated to a Structural Adjustment Program.

After three rounds of peace talks with the Liberation Tamil Tigers of Eelam, the group in control of the north, there is a continuing truce in the region and the lifting of the embargo on certain goods after 4 years. However, for a lasting peace to prevail, negotiations need to go beyond the economic alleviation of the people in the north, to a political solution which would give the Tamil, Sinhalese and Muslim communities due recognition and a measure of self determination.

Such is the demand of most of the progressive groups in Sri Lanka. Military solutions that essentially deny self determination have failed. Additionally, the creation of autonomous regions in the north and north east will also provide the much needed devolution of central power in the rest of the country.

• ASA News, Jan. 1995

Letters to the Network

Dear AYN,

The positive, heart warming response to the "Activism and Employment" articles has created such a buzz most readers have probably lost the original point. To refresh everyone's memory, here it is again .. very briefly.

It takes all sorts to make grassroots politics work. Absolutely essential is lots of people getting involved and fitting activism into their already busy lives.

Also important are full time organisers who can move quickly and also provide stability and the 9 to 5 intensity to match business and government.

The more there are of every kind of activists the better, but I believe it is especially important for full time people to become involved, because, in my experience, once that happens, lots more part time people are attracted by the extra activity and energy a happy crew can generate.

But if you're willing and able to be a full time activists, if your concerns are about things that should be happening but aren't because there's no money in it, if you want to make a bigger difference than you would be able to in a paid job (which 20 other applicants wanted to do anyway), and area free to do so, if watching old friends going 'professional' and spending obscene amounts of money is making you wonder what the world is coming to, and equally if the dole bludging lifestyle leaves you bored and stiff, try this.

Make a conscientious choice to live cheaply and consume less so that you're not restricted to doing only those careers which pay, and instead become a serious

"professional full time activists", living off the dole. You DON'T have to restrict your career choice to what pays.

It needs to be said again, and right away, that I'm not suggesting that people live off the dole without extra income and without extra support from friends. I'm also not suggesting people do this for the rest of their lives. Of course you need to earn big bikkies if you want to buy a house, have a family, etc.

While you are on the dole, part time work can also top up your income. Organisations and friends can help out with your expenses. I know somebody who paid the entire salary of an activists out of their weekly wage. If we want more full time activists, those people in jobs can help tremendously too.

But equally, it needs to be remembered none of us needs to spend anywhere near as much money to live well, and have fun, as is commonly believed.

Voluntarily living off the dole in unconventional - it breaks taboos - but the world that shaped the average person's attitude to income and the dole has ceased to exist and for those who realise this, its time to move on.

I believe we can take most people with us. Who can complain, if by forsaking paid work, and living on the dole we give jobs to those who need them? It only helps to ease a problem.

It's relatively easy too to rectify people's misconception that being on the dole means you're doing nothing.

The real sticking point is that unpaid work isn't taken seriously because, in most peoples minds, money is the measure of worth - at least when it comes to judging what constitutes a worthwhile job. The general attitude is that if no one's paying and you're just on the dole, then it's not a proper job.

Here you need to show that a person's worth can't be judged by how much money they earn. Just look at the rich. Generally speaking they are the ones contributing the least.

What makes them truly obscene and the almost mythical dole bludger insignificant by comparison is how much they take and how much they waste. They take so much more than they need, at the expense of others and the environment. This is a part of what makes the Roger Douglas generation's attitude of "If I earn it, I deserve it" so completely at odds with the needs of our time.

Nowadays, when it comes to money, sensible people measure themselves not on what they earn, but on how they contribute, on how little they spend, and, it follows, on how little they consume. This is a lifestyle fully in accord with being a full time activists, or with supporting one.

Having full time activists is about sharing bikes, cars, rent, the vegetable garden. It's about everyone living cheaply, not just full time activists. Above all, there needs to be the support and the time off for full time activists so they don't burn out and put others off what, for me, has been the best, most satisfying job I've ever had.

Coming Up

International Working Womens' Day.
March 8th.

Tour of Ofelia Lopez.

El Salvadorean health worker / woman activist.

Christchurch March 12, 7.30 pm at Knox Presbyterian Church Lounge.

Dunedin March 14 at Otago Pioneer Women's hall 5pm.

Palmerston North March 16 at the Wesleyan Hall, 7.30 pm.

Wellington March 17 at Crossways, time to be confirmed. Ring Martin at 389 3831 for info.

Dunedin Conference on Social Development.

Late March. Write to Dunedin Forum, PO Box 374, Dunedin.

Tour of the Moscow Circus.

March. For info on the circus and protests, write to Animal Info, Box 22 459, Christchurch.

ACT Otago Region Conference.

Early April. If you want to be involved in organising protests, contact Joss, ph. 467 5352.

Anti-McDeath Protest.

April 15th, 40th Anniversary of McDonald's opening. Write to the McLibel Support Campaign, PO Box 14-156 Wellington.

5th Annual Anarchist Conference.

Workshops, networking, stimulation, skills.

Easter Weekend, Wellington.

Contact: Committee for the Establishment of Civilisation, PO Box 14-156, Kilbirnie, Wellington.

World Day for Lab Animals.

April 24th. Contact Animal Info, Box 22 459 Christchurch for info.

Asia Development Bank Meeting early May, Auckland.

If interested in organising protest actions, write to Auckland Unemployed Workers Rights Centre, 33 Wyndham St, Auckland.

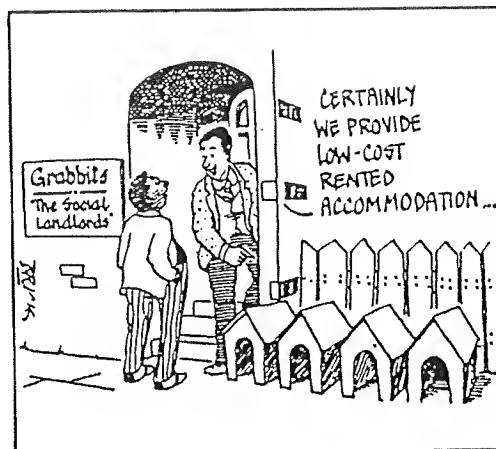
Tour of Leonor Briones from the Freedom From Debt Coalition, Philippines.

April - May. Write to the Philippines Solidarity Network, PO Box 2450, Christchurch if you want to help organise the tour.

In the Heart of the City.

A training and development programme for young people in social service and transformation. May 7 - 19.

Write to Andrew Botting, Anglican Centre, PO Box 12 046, Wellington.



Recent publications received:

Asian Students Association Movement News. December 1994 and January 1995. 353 Shanghai St 4/f Kowloon Hong Kong.

Declaration, number 2, magazine of Te Roopu Rawakore, national network of Unemployed and Beneficiary organisations.

Common Ground, Volume 1 issue 3. Magazine of the Peoples' Network. Includes: info on the Employment Taskforce Report, regional news, sector news, info on campaigns and networks. PO Box 3813 Auckland.

Revolution, newsletter of the Communist Party of Aotearoa. Includes articles on '2 decades of attacks', Philippines, Nepal, Peru and APEC. PO Box 2751 Auckland.

CAFCA Watchdog, newsletter of the Campaign against Foreign Control of Aotearoa. Includes articles on Telecom, Indonesian, Japanese, Australian investment, Fishing, Maori Capitalism, and GATT. PO Box 2258 Christchurch.

Labour Notes, independent union magazine. Includes articles on the ILO report, BNZ union busting, Romanos and Mobil disputes. PO Box 9721, Wellington.

Background Paper on Universal Basic Income. From Ian Ritchie, Manawatu Employment Action Group, Kimbolton Rd, Fielding RD 7.

Animal Info, no. 1 January 1995. News for Animal Liberation Activists.. Box 22 459 Christchurch.

1917, no. 15. Magazine of the International Bolshevik Tendency. Box 9671 Wellington. Articles on Haiti, South Korea, Balkans, Homophobia.

Buller Conservation Group Newsletter. News on 1080, district scheme, logging and coal dump. Write to 34 Orowaiti Rd, Westport.

Savage State. New anarchist magazine. Articles on 'fighting back', Animal Liberation Front, protest / direct action tools, Situationism and Anarchist Feminism, Musci reviews. PO Box 13 585, Christchurch.

Overview. CORSO newsletter. Articles on Bhopal, APEC, South Africa arms trade, Fiscal Envelope. PO Box 1905 Christchurch. \$12 for 4/ year.

The Big Picture. Newsletter of GATT Watchdog. \$15 waged, \$10 unwaged for 4 issues a year.

Asian Labour Update. Labour articles on South Korea, Hong Kong, India, Philippines, Nepal, China.

Saoirse / NZ Irish Post. Magazine of Information on Ireland, PO Box 90 132 Auckland. Articles on Protestant Women, Sinn Fein, St Patrick, Bernadette McAliskey on the Peace Deal, news clippings. \$15/\$10 for 6.

If you want copies of any of the above, we can provide them if you send some \$ for photocopying. Or else write to the people who publish them!

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Savage State

New Anarchist / Punk zine. Featuring lots of music stuff, articles on fighting back, protest tools, etc. PO Box 13-585 Christchurch.

With the students heading back to tech and varsity this month, expect more coverage of the education campaign soon. Already we have seen protests about the latest funding increase, during the holidays.

The year is shaping up as a difficult one for the government and a good one for 'the movement'. The comprehensive rejection of the Fiscal Envelope, the possibility of more militancy for Tech Students, new alliances between Tuiwi and Maori, the enthusiasm of the Activism in Aotearoa Workshops, and a whole host of international meetings in Aotearoa providing opportunities to discredit Bolger and the BRT, it's shaping up as an interesting year.

In this environment, AYN is continuing to grow. But where do we go from here? A couple of people have been talking about the idea of an AYN conference. What do people think of the idea? If you like it, what sort of things should be included? Who should organise it? How would it be different from other meetings / conferences? When and where do you think it should happen? If you have any ideas, write in, and we'll write up peoples' responses.

Joss.

Subscriptions:

\$9 Unwaged / Student

\$18 Waged

\$25 Organisation

\$50 Institution

This subscription is for a whole year (12 issues). If you cannot afford this, write to us and we will send you AYN anyway. We appreciate any and all articles, news, art, criticism and gossip!

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